

An Account of the Maiwár Bhíls.—By T. H. HENDLEY, Surgeon, Jaipúr Agency, Rájpútáná.

(With a plate.)

Much has been written on the subject of the Bhíls, but it may not be thought uninteresting to give an account of those members of the race who reside in the hilly tracts of Maiwár, as there they have perhaps best preserved their individuality. I have been able to collect a good deal of information, whilst residing amongst them as Surgeon of the Maiwár Bhíl Corps, and have in addition derived much benefit from the local knowledge of Thákur Gambhír Singh, a Ráthor Chief settled in the Tracts. Major Gunning, Commandant of the Bhíl Corps, has kindly read the bulk of my paper, and has also furnished a large number of valuable notes, without which it would have been difficult to complete the subject—to both these gentlemen my best thanks are due.

Religion.—In the present day, the religion of the Bhíl is one of ignorance and fear, modified more or less by contact with powerful and formed faiths; in some parts of Khándesh, for example, Muhammadanism has been the prevailing influence, in Maiwár Brahmanism. In the hilly tracts, the erection of cairns, usually on hill tops; the adoption of Shiva and his consort as symbols of the powers of terror and darkness; the construction of stone platforms on which stand blocks, smeared with red paint; the sacrifice of animals and tradition of human oblations; the use of effigies of the horse, are apparently relics of their ancient faith.

Cairns.—Piles of loose stones, solid or hollowed out in the centre, or mere platforms, are erected on the summits of high hills, the supposed *stháns* or seats of the gods or goddesses, usually the latter—in or on these are arranged a large number of stone or burnt clay images of the horse. I have seen a hollow cairn on the verge of a steep crag near Khairwárá, four feet in diameter and as many deep, filled with these images, each of which was about four inches in length. On the platforms the effigies are ranged in rows, often with many broken *chirághs* (clay dishes) in front of them; in these ghí or oil had been burnt, and the stones and horses were blackened with grease. Above wave on long bamboos pieces of rag, a universal custom amongst Hindus, Muhammadans, and even Christians (Roman Catholics), who often leave a shred of clothing on a pole or neighbouring bush as tribute to the guardian or deity of the shrine. It will be noted hereafter that some of these cairns or platforms are erected to the memory of the dead, but this is, perhaps, due to the supposition that the spirits of the deceased go to the hill deities.

The common explanation of the construction of cairns and horses is as follows:—Heaven is supposed to be but a short distance from earth, but the souls of the dead have to reach it by a very painful and weary journey, which can be avoided to some extent during life by ascending high hills, and there depositing images of the horse—which, in addition to reminding the gods of the work already accomplished, shall serve as chargers upon which the soul may ride a stage to bliss. The more modest make a hollow clay effigy, with an opening in the rear, into which the spirit can creep. An active Bhíl may, in this fashion, materially shorten the journey after death: both men and women follow the custom.

Sir, J. Malcolm says, "They (the Bhíls) reverence the horse and do "not mount him; all their legends" (as far as Major Gunning and I can discover, the people of the Tracts appear to have no legends) "hinge upon him, "they make mud horses which they range round the idol"; this they do in the fort at Khairwára "and promise to mount him, if he will hear their prayer". This superstitious adoration, which is quite universal amongst them, and which exists in parts of the Tracts where a living horse is almost unknown, might, perhaps, seem to favour a Turanian connexion, and be a relic of a life in which the horse was of some use to them, as it is now with the races who live on and by his swiftness (Túra, swiftness as of the horse). The custom is a common one. In a paper on 'Nooks and Corners in Bengal' (Journal, Asiatic Society of Bengal, Vol. XXI), the author notices that the villagers offer clay horses at the foot of a tree near Plassey; these people were probably Muhammadans, as Ja'far Sharif in his *Ḳánún-i-Islám* mentions this as a custom amongst them. A Bhíl explanation for the ascent of hills is the desire to obtain offspring. The Rájpút adores the horse, as he does his sword, his elephant, and furniture of war, at the Dasahrá, Installation of Chiefs, &c., but much in the same sense as the Káyath his writing materials, the fencer his sticks, or the baniá his account-books; to him, therefore, we cannot look for the origin of the Bhíl custom.

Platforms of stone, or *stháns*, on which are placed slabs upright, generally plain, or merely named after a god and daubed with red paint, sometimes carved to represent Hanumán, quite an aboriginal deity if not the deified aborigine himself. The deity to whom the slabs are dedicated is usually Mahádeva; occasionally a regular Devángaṇ, or court of gods, is formed around the real object of worship, but this is accidental. I have neither seen nor heard of any gigantic stone monuments existing in the Bhíl country, either Menhirs or Cromlechs, as found in the Dakhin, nor should we expect to find them where pre-eminently a village system flourishes, as amongst the Bhíls: such works require a powerful and united people for their construction. The erection of a slab is perhaps as good an evidence of the existence of this Turanian custom as the presence of a huge and in-

destructible monument. The favourite deities are Mahádeva, Rúdra, the god of terror who is to be appeased with blood, and his even more awful consort Párvatí, Deví, Mátá. Malcolm says—"They reverence chiefly Mahádev, and Síjala Mátá, also Phúlbaí Mátá, in cholera and epidemic sickness—Kálíbaí Badribáí, and Gúnábáí, small-pox." In the tracts the first of all goddesses is Samúda Mátá; her *sthán* is near the village of Dhelána, about eight miles north of Khairwára. Mahádeva and Hanumán are worshipped in every village. Local deities are numerous, and are named after the hill or neighbouring village; the most-famed in the Khairwára district are* Kániála-báppí, one of the largest páls, or villages, in the tracts, and Vájar Mátá,† at Jáwará, where are the famous silver and lead mines. The Bhíl women worship this, their Juno Lucina, for offspring; the temple is in the valley; and in the outer hall, by favour of the priest, British officers often spend the hot part of the day, when on the march. The Bhíl sipáhís salám to the image within the cell, but say it is of little use doing so, as the power of the goddess has failed since British influence became supreme; as proof they mention the desertion of the mines. Most Bhíls think the strong English Gods too much for the weak deities of their country, hence their desire to embrace Brahmanism, which comes within the scope of their understanding, raising them in the social scale, and, where there are Bráhman native officers, giving them, in their opinion, a better chance of promotion. This feeling the Bráhmans are not slow to take advantage of, and it requires great vigilance to defeat them. Such a readiness of adaptation would no doubt, as in the case of the Santáls, render them eager listeners to Christian Missionaries, but their circumstances require that the teaching should be of the simplest form, directed to them as a whole tribe rather than to individuals. Their main object is social advancement, and this they may well think would be most easily secured by reverencing the strong English Gods; their character would lead, however, to the conclusion that interest alone would not long remain the ruling motive.

Other local deities are—

Ambáo Mátá, at Limbarwára on the Gújarát border.

Thúr Mátá, at Thúr.

Bhar Mátá, at Amajrá.

Karah Mátá, at Dankiwára.

Pípláhín Mátá, on the Thúr Hill.

Bholiyá Dewat, at Bílak.

Dor Mátá, at Dailáná.

Here might be noted that the tombs of fakírs, bairágís, &c., are respected. These individuals, called Bhábhá, meet with some attention in life.

* Named after the hill on which it stands.

† Near Ríri village in the Dúngarpur state.

One near Khairwára is noted for his possession of the virtue of perpetual chastity, which he preserves under constant temptation !

Sacrifices.—Long before the British power was felt in Maiwár, the Bhils sacrificed human beings. I have not been able to discover whether the victims were captives, or trained for the purpose, as amongst the Khonds, but am informed that the priests encouraged the people, and gave them every opportunity of seeing the sacrifice. Goats are now offered to Mátá or Deví, and the oblation is devoured by the worshipper. The tradition of human sacrifice exists amongst the Mínás ; a goat is still offered daily at the shrine of Ambadeví, at Amber, the ancient capital of Dhúndár, or Jaipur, as a substitute for the human victim formerly stated to have been sacrificed at the same place.

At installations at Jodhpur, buffaloes and goats are sacrificed in front of the four-armed Deví and thrown down the rock face of the fort, so again at the very ancient temple of Deví on the Chitor Hill. These are probably relics of aboriginal worship, rather than imitations of the offerings to Káí or Dúrgá, for they have existed from time immemorial, against the general feeling of the Rájput who is more a Vaishnavi than a Shivaít, although there are not wanting indications that the last named sect are attaining the pre-eminence. The Sirohí Mínás are much addicted to sacrifice ; the Bhíl delights in blood, and no one enjoys the Dasahrá slaughter more than he, although his greed for the flesh is no doubt a great inducement to slaying the animal.

Priests.—These are termed “Waties” or “Jogís”, and belong to the Jogí caste, with whom the Bhils eat and drink. Bráhmans and Bairágís are revered, but as a Ráo of Bánswára once said, “They beat them too”. A case in point was noted at Khairwára ; a fakír near that station was attacked by Bhils, his tongue torn out and face mutilated, merely because he concealed a rupee in his mouth, and the thieves were determined to have it, and disliked his hypocrisy.

Ideas of Heaven.—The Bhíl has a very dim idea of a future state. He believes the soul goes before his gods, and that the spirits of the dead haunt places they lived in during life. He also holds that there is a limited transmigration of souls, especially in spirits becoming evil ones. Eclipses and the motions of the heavenly bodies are deemed to be the play of their gods, and they howl with the Hindu when the moon is eclipsed. Unlike the Khonds and other wild races, they do not consider that a man-eating tiger has within him the spirit of a victim, who assists him in his raids ; this superstition I found common on the slopes of Mount Ábú amongst the Hindu religious men, especially at the shrine of the Muni Vasishṭha, the reputed originator of the hill. I was told by one of the Bráhmans that the soul of a departed brother had entered the body of a tiger, but up to the time of my visit had

contented himself with disturbing by his howls the devotions of the holy brethren.

A writer in J. A. S. B., Vol. VIII., of 1839, notices the accumulation of mud horses about Abú, which he says are thought to be placed at spots of victory. There seems to be no trace of serpent worship amongst them.

Festivals.—The Bhíls keep up the Holí and the Dasahrá, as they are then afforded opportunities of drinking to excess, and so indulging themselves, that at these seasons they appear more like beasts than men. Although it is stated that the Holí has always been observed amongst them, it does not appear that its origin is other than pure Hindu, as the mode of celebration does not differ from that in vogue elsewhere. It is kept up ten days, *gulál* (red powder) is thrown about, dances take place, rude jests are made, and the women attack and insult travellers until they release themselves by paying a small fine. The Bhágar Bhíls (J. A. S. B., Vol. IX., 1840) are said to keep up the Holí fire throughout the year.

There are two feasts in the year, though not at fixed times, although the cultivators hold one at the ingathering of harvest.

Fairs are attended in the Tracts, and afford opportunities for feasting. All Bhíls worship at Rakabnáth, seven miles from Khairwára, a shrine which is said to have been discovered by one of their people 900 years ago.

Superstitions.—Foremost amongst these is the belief in witches (*dá-kran*) and the power of the witch-finders (*bhopás*) to detect them.

Any one who is willing and has a grievance, sickness, or otherwise, has only to bribe a witch-finder sufficiently to obtain a victim, generally the wife or relative of an enemy, who is at once swung, head downwards, on a tree, where she is tortured by applications of red pepper to her eyes, nostrils, &c. Not twenty years ago, during the rains, a woman was swung in this way in the presence of British officers, who were unable to rescue her, as an impassable river lay between them. Should the unlucky woman escape death, she is turned out of the village, or, perhaps, the *bhopá* finds out under the influence of another *douceur*, that he was mistaken. The crime was a very common one, and even now cases are often reported, and where detection follows, the witch-finders are severely punished.

At the confluence of the Sôn river with the Myhí, four miles from Khairwára, I met a grey-haired man, who complained that he was turned out of the páls by the inhabitants, who said that his presence ruined their crops; he had been tried for murder, but acquitted for want of evidence, the people, however, thought that the curse of Heaven was upon him.

Bhíls are firm believers in omens; for example, a person sneezing, or a cat passing him, would make a man return home without accomplishing the work he had set out to do. A lizard also is looked upon as a harbinger of good or evil under certain conditions. They believe in Bhúts and Churails

(male and female departed spirits), &c. They wear charms or amulets on their right forearm and (women especially) on the head, to keep away the spirits. These charms are generally pieces of blue string with seven knots on them, each knot being tied on whilst the witch-finder recites some incantation; the knots are covered with metal to keep them undefiled. They are bound on during the Holí, Dasahrá, or other festivals.

Career of a Bhi'l from birth to death. *Birth.*—The woman is aided by her female friends, and should there be a *sage femme* amongst the people of other castes, she may be consulted in difficult cases, otherwise their trust is in Deví, who is probably as valuable as the midwives, who usually shut up the woman in a warm hut, and even in cases of hæmorrhage, apply warm cloths, and administer hot-spiced drinks. Cross births, as amongst most uncultivated people, are rare, and if they occur, are either left to the goddess, or presenting parts are hooked or amputated in accordance with the advice of the most knowing person, male or female, in the district—in this, however, there is little distinction between Hindu and Bhil. The mother remains impure twenty days, an intermenstrual period. Guns are fired at the birth of a boy, and friends are feasted. The child is named by either a Bráhmaṇ or a Waiti, after some astrological jugglery. Examples of names will be given hereafter. The child is suckled two or three years. Twin births are not thought to be common.

The fact of the general adoption of polygamy would appear to indicate a natural preponderance of female births, and at the same time prove the absence of the crime of infanticide. This may be further demonstrated by the observation that “old maids of 40 to 45 years of age are constantly seen about Khairwára carrying wood, &c”. The children are wrapped in clothes after birth and placed in round cradles of bamboo. The father teaches the boy to hunt, fish, &c., and he is said to be a man in his twelfth year, hunting on his own account in his fifteenth.

Marriage.—There is no fixed time for marriage: any time after the girl's tenth year, when she first dresses with some decency, will do. When the time has arrived, the father sets out in search of a bride for his son. She must not be a cousin, nor one of his own clan, although of course of the tribe. When the girl is found, she is placed on a stool, under which six pais are thrown, the boy's father now puts one rupee and twelve pais in her hand, with a quantity of rice, which the girl before rising throws behind her back—thus is the betrothal completed. The bridegroom always pays *dápa* (money) for his bride to her guardian,—a clear case of purchase.

On an appointed day (at puberty), the marriage takes place, a priest usually performs the ceremony, the dresses of the bride and bridegroom are knotted together, and they walk hand in hand round the assembly collected to grace their union. There is a feast, and in some places offerings are made to

Gotamjí in the wall of the hut, but these with other portions of the rite are Hindu. The girl is placed on the shoulders of her relations, one after the other, one leg hanging down before, one behind, and danced round in a circle, all over the village until she is half dead, and they too weary for further exertion.

In the absence of a Waiti, any elderly member of the family or party may join the pair together. The number of wives is limited by inclination and wealth alone, it rarely exceeds two. The following incident would seem to prove that the bond is not a very strong one. At a shooting party, a man had the misfortune to lose an eye; as the other organ was showing signs of sympathetic irritation, its removal was recommended, but declined, as the sepoy's seven wives—he said—would support him if only blind, but with a blemished one-eyed unlucky husband would have nothing to do. I heard afterwards that they forsook him, in spite of their promises, when blindness ensued. A sepoy had two children born by different mothers on the same day when I was at Khairwára. The girl has no choice in the selection of a husband. Widows may re-marry. The women are very chaste, and rarely have intrigues with strangers. An attempt of this kind on the part of a foreigner lately gave rise to trouble, the whole pál resenting the outrage. The men of the Maiwár Bhíl Corps leave their wives at home, making almost nightly, often very long journeys, to be with them. Large families are not uncommon. An unchaste woman would not be married; if she were, she and her husband would become outcasts. The adulterer is fined 240 Sháhinsháhi rupees (or about Rs. 187 Imperial); if the woman be married, the husband receives the money, and may repudiate his wife if he please, and so she becomes an outcaste, otherwise she escapes punishment. For a virgin the offender pays Rs. 60 (Sháhinsháhi, the Udaipúr currency), and marries the girl. Women may be divorced for adultery, cases being settled by the pancháyat.

Death and Burial.—The Bhíl becomes an old man in his fiftieth or sixtieth year, and is then treated by his people with consideration.

When a death takes place, the body is carried to the burning place, usually near a river, the hair is removed, the corpse washed, and money put in the mouth. It is then placed upon the pile, and the friends walk round with burning wood and then light it. After washing they retire, one of their number coming occasionally to see that the cremation progresses favourably. After having consulted a priest, they go to select the bones, taking with them several small earthen pots, a larger vessel of earth, and a little rice. The latter is cooked, and placed with the large pot, filled with water, upon the ashes, while the bones placed in an earthen vessel are put in the hollow of a tree, and afterwards buried or taken to some sacred spot near or at Khairwára. A bone or some teeth are carried either to the Sámbláji River, the Gotamjí

River in the Bánswárá District, or to the stream which runs through Baneshwar in the Dúngarpúr District, and thrown in to help the deceased on his way to Paradise, or to prevent the manes troubling the living. Any kind of wood that will burn is used in the pile. The whole ceremony is Hindu, excepting the non-performance of the true *kriya karm*, the breaking of the skull and its attendant ceremonies. Other castes or tribes reject this rite, but they are I believe all lower ones, and the fact may be with them also a link with a life in which their ancestors were not Aryans. On the eleventh day the friends shave, on the twelfth feast jogís, and again at the end of the year. No tombs or cenotaphs are constructed, but a few days after death, a relative of the deceased is said to be informed in a dream that the spirit has taken up its abode on a neighbouring hill, whereupon friends and connexions proceed to the place, and erect a platform of stones, and leave there a quantity of food and liquor. There is no tradition of general burial, but the corpse of the first person who dies in a village of small-pox is interred in the earth for a time; if no one else dies of the disease, the body is soon taken up and burnt: Mátá objects to fire, hence the custom. Sir John Malcolm says, that the Vindhya Bhíls bury their dead; but in this and many other respects they seem to differ from the race as it exists in Maiwár.

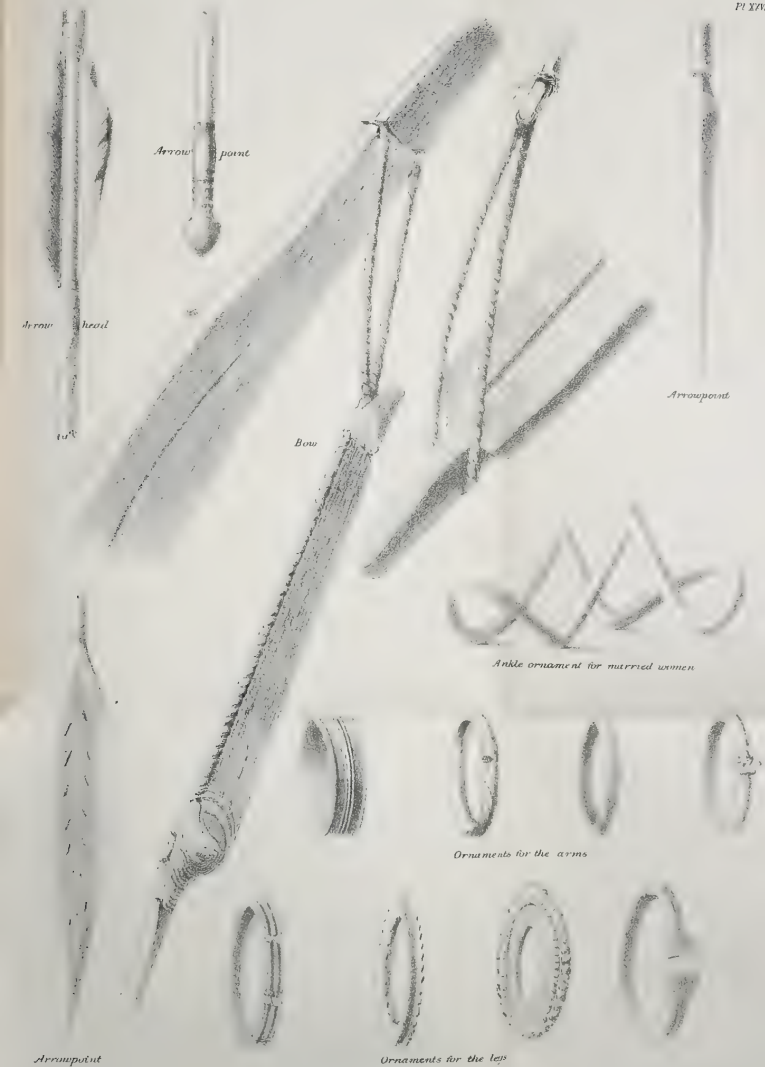
The Bhíl man generally wears a dirty rag round his head, the hair being either plaited into a tail or two, or wound up and fastened with a comb of wood, and a waistcloth of limited length. He rarely wears anything more, even at festivals; as a rule he has nothing upon his feet. His arms are the bow and arrow. The bow, with the exception of two links of gut, is entirely made of bamboo, even to the string which is fastened in a very simple but ingenious fashion. A seasoned weapon requires the exertion of some strength in its use. The arrow is a reed tipped with an iron spike, either flat and sharp, or like a nail, or blunt for sport (*vide plate*). The Bhíl although very patient is not a good marksman, yet his weapon is a formidable one. His quiver is a piece of strong bamboo matting, and he generally carries in it with his arrows one of hardened wood with a soft piece of tinder-like wood, with which he can produce fire by friction. The weapons are very like those described as in use amongst the Lepchas of Sikkim. They are mentioned in Herodotus as the national weapon of certain Indians; and Sirohí, whence the Bhíl arrows come, derives its ancient name 'Sárúí' (Sirohi) from *sár* or *nár*, a reed, a proof of the very great antiquity of these weapons. The men (of position) wear earrings; the whole lobe is bored along the edge, and loaded with little rings usually of gold. The favourite ornament is one which passes behind the whole ear from top to bottom, like the *nath*, or large nose-ring of married women; the same ring there called "pugúl" is worn by the men of the Coromandel coast. The richer men are

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fond of jewellery especially the silver waist belts—the *kamarsál* and *kamar-pattá* of their neighbours. Those who can afford it have guns and swords, but these are not national weapons. They do not tatoo the body. The hair is worn long in their homes, but tied up abroad.

The men usually shave the face, but sometimes wear a beard, as far as I have observed, a scanty one. The head may be shaved, but a top knot is always left. Shaving is a sign of mourning.

Females.—In the villages where there are Hindus, the dress is that of the women about them, but in the hills they generally wear only a simple waistcloth, rather more full than that of the men, reaching half way down their well-formed legs. Occasionally they use the small *kanchlí* (corset), worn by the women of Gujarát, and they adopt the mode of the inhabitants of the same province in dressing their hair, which is parted into little squares, and covered with small globular grape-like ornaments. They wear on their arms and legs the lac and glass *chúrís* of the poor Hindu; but their national bangles and bracelets are made of brass, and are sharp-edged, rough, and worn smooth by friction alone, often causing ulceration in the process. In a set of bracelets are four rings (*vide* plate)—

1. A plain bevelled ring.
2. One semi-oval in section, grooved across obliquely.
3. A double plain flat ring.
4. A rough grooved ring with an octagonal boss.

Weight for one arm, $6\frac{1}{2}$ ounces.

For the leg are five ornaments—

- 1 and 2. Two plain rings (semi-oval in section).
- 3 and 4. Two flattened sharp-edged ones.
5. A M shaped ornament, worn only by married women.

Weight of bangles for one leg, $11\frac{1}{2}$ ounces. Total weight of brass ornaments, $35\frac{1}{2}$ ozs., or 2 lbs. $3\frac{1}{2}$ ozs., an enormous load to drag about the hills, although nothing to be compared with a Hindu *Paṭrání*, who will wear half a maund on a festival day. The young women wear necklaces of beads, and the children are kept without dress to an advanced age; sometimes, however, having a bead or charm by way of pudendal ornament.

Manufactures, &c.—The Bhíl brings in grass and wood and a few supplies to Rájput villages, where he purchases ornaments, arrows, &c. He collects ghí, and sells it to neighbouring baniás, also honey, which is procured by smoking out the bees with burning cowdung, and then cutting open the comb and catching the honey in an earthen pot.

Agriculture.—The system of agriculture is very rude. The ground is merely scratched below or near the hut of the labourer, and the seed thrown in broadcast. The ploughing takes place during the rains. Wood is burnt as a manure; the fields are surrounded with temporary hedges of

thorn bushes to keep off animals ; irrigation is not undertaken from wells by the Bhíl proper ; well water is used for drinking alone, but for this purpose even he has a more simple contrivance, namely, digging a pit in the dry bed of a river, and thus easily securing an abundant supply by filtration. He loses not a drop of rain, however, if it can be avoided ; he builds walls of loose stones, earthed up with soil, across the narrow valleys, and so forms a series of terraces, on which he grows rice, maize, &c.

The páťels or cultivators in the Rájpút villages irrigate and grow many other crops. Indian Corn appears always to have been the staple food. The grain is stored up, the fresh ears of maize are much liked, and the ripe grain in the season costs about twelve annas a maund. Grass is cut on the hill sides and summits, where it seems most to abound, made into bundles, a dozen or more of which are transfixed by a long sharp-pointed bamboo with a peg half way down to prevent slipping, and carried, perhaps, several miles by the women to sell or store up ; the stacks are on raised platforms, macháns, or high up in the tree branches. The principal source of wealth is undoubtedly the rearing of cattle on the hills. The women take the cows and goats out to graze on the mountain sides, which have been worn into thousands of paths by generations of animals. A man's position is estimated by the number of cows he has.

Habitations.—A Bhíl village, or pál, is a collection of houses scattered sometimes for miles along the sides of the hills. There are no baniás, these with the páťels reside in Rájpút villages or those belonging to Chiefs of mixed blood. A platform of stones and earth is generally erected on the slope of a hill, and on this is raised a loose stone wall ; the roof is of timber and flat tiles. In some places, as at Ábú, the villages are mere thatched bee-hives. The huts are substantial, commodious, and clean, often having a courtyard in the centre : the back of the building usually looks towards a hill to enable the owner to flee to its summit when his fears suggest a hostile approach. In the Tracts many deserted and ruined houses may be seen, but a pál itself is *never* abandoned. Sometimes there are the mere platforms on which huts have never been built as safer spots or better soil have been secured, or perhaps more often, their homes have been burnt over their heads by their Rájpút masters as punishment for crime.

The Rájpút villages are built on the sides of hills down into the plains, leaving the Fort of the Chief overshadowing and overawing them above ; here, however, the houses are crowded together, and a wall surrounds the whole. In a Bhíl pál, the huts are often half a mile apart. A community such as that of Búrla, which formerly numbered a thousand houses and three times as many bows, would therefore occupy a considerable extent of country.

Food.—The Bhíl rejects nothing, except perhaps home-fed pork, he will eat the bodies of dead animals—and even beef if he dared. Some time

since a Thákur cut off the legs of two eaters of the sacred cow and plunged the stumps into boiling oil. The mainstay, as before stated, is maize, then comes rice; they like goat's flesh, which is most often eaten after being first used as an oblation, fish, and fruit, especially ním (*Azadirachta Indica*) and jámún (*Syzgium Zambolanum*) berries. They preserve caste amongst themselves, especially when Hindus are at hand; they eat together, but two people never use the same plate or leaf. They will drink raw spirits out of a bottle from their hollowed hands or even in a glass, when only their officers are near them—they really enjoy getting drunk; the women do drink, but not to such excess as the men, and if they should be unfortunate, remain indoors, the degrading spectacle of an intoxicated woman is, therefore, rarely seen. Their favourite beverage, which is used on all festive occasions, and which is prepared by the Bhíls themselves, or a kalál or liquor-seller, who resides in every village, is the spirit distilled from the flower of the Mhowa tree (*Bassia latifolia*). The Khond and other races use the same spirit, and the bear appreciates the flowers. Every tree has its owner, however remote in the jungle. The liquor is not very strong when made in the villages. I was compelled twice to re-distil some obtained in Erinpúra before it would burn in a spirit lamp. A four-anna bottle, however, of Phúl Dárú, 'flowery spirit', will rejoice the heart of a Bhíl.

The Bhíl knows little of cooking, he has as furniture a chápái, a few kotís or large earthen pots for grain, a brass loṭá or two, as many earthen pots, and when there is a baby, a cradle in which to swing it.

His agricultural implements are a rough sort of spade, a kulhárí or hatchet, a khantí or crowbar with a sharp point, a khurpá for cutting grass, a plough and a common piece of flat wood which takes the place of a harrow.

Customs.—The Bhíl is taught to hunt by his father and friends; he will shoot small game and not fear to attack large. He is a capital huntsman, tracking and marking down tigers, panthers, and bears, knowing all their haunts, the best places to shoot them, the paths they take and all those points so essential to success in great game shooting; they will remember for years the spots where tigers have been disposed of, and all the circumstances connected with their death.

The Bhíl will himself attack a leopard and, with his sword, aided by his friends, cut him in pieces. No one, not even the Khond, can excel or even equal him in tracking men. He is very skilful in snaring game, and will destroy a hare in this fashion.

A party assembles in an open place surrounded by trees, a hare is started, one man alone shows himself, and runs a few yards after the animal which flies to the edge of the circle, whence another foe darts out and frightens her back, the manœuvre is repeated until at last the poor creature drops from exhaustion.

The hunter is very patient, he will sit for hours to get a chance shot at a fish; should he miss, as he usually does, his arrows float, and when his quiver is empty, he jumps into the stream and brings them out again although the pool may be swarming with alligators.

He is a clever fisherman, often cutting off part of a stream with a network arrangement of stones and bushes, through which the water passes leaving the fish behind, he also nets the stream, swimming into the river to secure his prey. Almost every Bhíl, man, woman, and child, can swim; they generally jump into the water feet foremost, they will dive to great depths and long distances, and to avoid risk from bites of alligators usually go into the streams in large numbers. These creatures they also deter further by striking the water with the foreparts of their feet, progressing Maltese fashion, forming line and shouting. With a line of noisy Bhíls to keep alligators away, a bath in the Maiwár streams and lakes can be very safely indulged in. With these precautions a single Bhíl does not fear to enter the pool to remove his arrows or wounded fish. The traveller may occasionally see large parties of women and children enjoying the pleasure of a good swim in the hill torrents, while some of their friends sit on the banks playing the flute, or herding the flocks.

The forest paths are narrow, necessitating marching in Indian file, a mode of progress which men and women generally preserve when the road is wide enough to walk otherwise.

The Bhíl is an excellent woodman, knows the shortest cuts over the hills, can walk the roughest paths and climb the steepest crags without slipping or feeling distressed. He is often called in old Sanskrit works *Vená-púka*, Child of the Forest; *Pál Indra*, Lord of the Pass—these names well describe his character; his country is approached through narrow defiles—*Pál* or *Nál* (a causeway). Through these none can pass without his permission. In former days he always levied 'rakhwáli' or black-mail, and even now native travellers find him quite ready to assert what he deems his just rights. It has been stated that when the mutineers of the Cavalry detachment stationed at *Khairwára* attempted to escape through the hills in 1858-9, they were compelled to return in many instances, as the Bhíls stripped them of everything, even their clothes.

Though robbers, and timorous, owing to ages of ill-treatment, the men are brave when trusted, and very faithful; they have been looked upon by the *Rájpúts* as wild beasts to be hunted down as vermin, and are now only beginning to feel themselves men. There is a great difference in this respect between the inhabitants of the district round *Khairwára* and those more remote. At the time the *Maiwár Bhíl Corps* was raised, it was thought necessary to pay certain *Thákurs* for their supposed influence over the Bhíls, but their aid in obtaining recruits was almost nominal, and is now useless, as

service in the regiment is so popular, that hosts of applicants appear whenever a vacancy occurs, and men are willing to be drilled for a year or two before receiving pay rather than run the risk of final rejection. At the same time, though earnest good soldiers, they object to serving at a long distance from their homes; they would, however, in all probability not decline a temporary absence.

History proves them always to have been faithful to their nominal Rájput sovereigns, especially in their adversity.

The Bhíl is a merry soul loving a jest, the better if a bannia or cheating kotwál be the object of sport.

Laws and Government.—Crimes are almost invariably punished by fine, with in some cases confiscation, and the awards now given have been in use from time immemorial.

The heads of villages and other men of mark form a pancháyat, and arbitrate and adjudicate in all cases both civil and criminal. Such has been always the custom. Where the Rájput has the Bhíl in his power, his justice is stern enough, decapitation, burning his pál, &c., for even minor crimes.

Murder.—A murderer was formerly either killed by the friends of the victim or fined Rupees 240 (Rupees 187 Imperial), twelve bullocks, as many goats, and jars of wine, and had a dozen arrows fired into his back. The fine is now the only punishment, the additional penalties have long since been discontinued.

Adultery.—The laws of divorce and punishment for this crime have been already noticed.

Theft.—The thief has to restore twice the value of the property stolen, and is fined from Rupees 5 to 10 Imperial.

Treachery.—In this case there is a general plunder of the possessions of the guilty person, and in addition he becomes subject to any award the pancháyat may afterwards decree against him, should he wish to re-establish himself in his village.

The headman in a village is called a Gammaití. The office is usually hereditary, subject to confirmation of the Rájput suzerain, when he has the will to exercise his power or feels able to support an adverse order. Some of these men are really hereditary Chiefs, and are held responsible for the peace of their páls.

The Bhíls are locally very clannish, but have not the elements necessary to form a great people: a man thinks only of his pál and his neighbours, and is unmoved by outward changes of government, which affect him but very remotely. There is no tradition of a king amongst them, although Rájput chronicles mention one, who was succeeded or rather supplanted by the Gahlot, Bápá Ráwul, the descendant of the Balabhi monarchs and ancestor of the Ránás of Udaipur. Certain chiefs of mixed race, notably Ogúná and

Punarwa, are supposed to have more influence than Rájpúts of pure descent. On the female side these men are Bhíls; they affect, however, to be pure Kshatriyas, although they have certain privileges, such as applying the *ṭiká* or mark of investiture on the forehead of the Ránás of Udaipúr, which are due entirely to services rendered by their ancestors as Bhíls or semi-Bhíls.

Tenure of Property, &c.—The lands are held at the will of the landlord, the Rájpút, nominally. The Bhíl makes a will by calling all his family around him when he is dying, and telling them verbally how he wishes his property disposed of. If he die too suddenly to make a will, the wife and son, if on good terms, succeed, and support the rest of the family, that is, those who were dependent upon the deceased; if not friendly, the wife takes all; in default of wife or son, a brother succeeds, and so on; the daughters and other female relations (except the wife) do not succeed unless by will.

The prominence of the wife in the testament shows that she is looked upon as an equal, while the disposition to a brother in the absence of direct heirs male, proves that there is a desire to keep the property in the family of the man, and to obtain one who will best be able to support the weak survivors.

Quarrels.—Should a quarrel arise, which cannot be settled by arbitration, the inhabitants of one or two or more allied páls turn out and fight with their foes. They let down their long hair and begin the conflict with their bows and arrows—the women looking on encouraging them from the hills and displaying also great bravery and humanity in aiding the wounded of either side indifferently—occasionally seeking a truce for a general refreshment; when rested, they commence again. Very little damage as a rule is done, there is much noise with a great expenditure of arrows, but few are wounded, as they are but poor shots, especially under excitement. They show themselves very skilful in taking advantage of cover, and, I am told, when in the Maiwár Bhíl Corps are quite at home at “Sheltered Trench Exercise”. A dead or badly wounded man generally brings on a truce, which is obtained by the suppliant party waving a piece of cloth or running round in a circle. A noisy talk then ensues, all, however, being still armed, to resume battle at a moment’s notice, should occasion require. The solemn administration of opium (the drug used in most cases of murder and suicide) by the jogís or gammaitís secures peace, and a grand feast and debauch on mhowa spirit follows. Battle is generally preceded by the dance called Ghanna—they have a war-song of loud and very unmusical abuse, with magical incantations and nonsense. Quarrels between individuals are generally settled by arbitration, the more easily as, though quick-tempered, the Bhíls are very good-natured, even in their very rough play. Immediately strangers approach the páls, the Bhíls rush to the hills, attacking only when they feel themselves strong enough to master. When a single man is in

danger, and requires assistance, he brings all his friends around him by raising a peculiar trembling cry the 'kilkí' (doubtless from 'kil', a sound; 'kilkilá', a joyous sound), produced by rapidly striking the hollowed hand against the mouth while shouting. The kilkí is heard in the hills at a great distance, and is the usual signal for all gatherings, men and women taking it up one after the other.

It may be observed here that Bhíls do not run a muck and attack every one they meet indiscriminately, as the Moplabs do, although when inflamed with drink, they will attempt to attack a real or fancied enemy. This remark applies to the race as well as to individuals.

Divisions of time, &c.—Of time little account is taken. The Bhíl never knows his own age; one man is a 'jawán', youth, another a 'blábhá', old man. The month is a lunar one, the year is called "bar" (बरिब).

Sports.—They have no games of chance. The only children's toys are of mud or ears of corn. The boys and men play a game with sticks and a ball made of rags, something like football and hockey combined, without much aim, but with plenty of spirit. They sometimes run races, and enjoy football when at Khairwára, playing without shoes; they prefer, however, sitting quietly talking and singing. They play upon a flute made of a piece of bamboo, pierced with three or four large holes with a hot iron; the sound is sweet and simple without time or rythm. The men often play as they come from the fields in single file, some of the party singing to the accompaniment. Amongst the Mínás two flutes are often played at once, one serving as an echo to the other. It is customary for one man to sing a verse of a song, and for another to reply in a slightly different key. The Mínás in this respect seem to be more advanced than the Bhíls; the words of the songs are being constantly varied, but it is probable that the frame-work remains unaltered—specimens are given below. The men are capable of tuition in music; some play fairly in the Khairwára band.

Dancing.—At the Holi, before battle, and at all feasts, the men dance, chiefly the ring dance called "Ghanna".

Musicians take their place in the centre of the circle and begin to play their drums, at first slowly, then more noisily as the performers grow more excited; the men revolve in a ring—now in single, now in double file—sometimes spread out, at others crowded together—now advancing, now receding—again hand in hand, or dancing a *pas seul*. By and by wands appear, one of which each takes in his hand, and as the dancer advances he strikes the sticks of his neighbours, first that of the one to the rear and then that of the one to the front, making a half or whole turn in doing so, all in harmony with the music; he jumps or goes sedately as his fancy moves him. The circle sometimes revolves with, sometimes against, the sun; as the excitement rises, the speed increases, and some of the men, often after letting down their long

hair, go into the centre of the circle, where they dance alone for a while; when weary they retire but not for long. At a great dance at Khairwára, I once saw a bairágí with his matted hair, his naked mud-bedaubed skin, his long beard, deer-skin, &c., imitated to the life, greatly to the delight of the Bhíls, who every now and then stimulated their countryman, evidently a favourite and noted performer, by their applause and the application of a long pole. Women join in Bhíl dances with the men, in the same circle, but not mixed with them, unless they be members of the same family. The dance at the Holi is usually performed without sticks, with hideous yells and songs, the men all besmeared with red powder and excited with wine; such a scene is very suggestive of Bacchanalian orgies, or a dance of devils. Skilled performers exhibit a war-dance, armed to the teeth, and imitate a combat, pretending to fire at each other with bow or gun, flourishing swords in a most real fashion. To be carried on the shoulders of a principal combatant in the mimic fight is considered a great honour.

The *ghanna* is the favourite, the *asl* or true dance of the desert court of Márwár; there women are the performers, their wands are parti-coloured, and these they strike together, in unison, as they glide round the circle, with a very pretty effect. Quite lately the dance was revived at Udaipúr.

It is very curious, that this amusement, which would appear to be very ancient, has been best retained by the most distant court, and the wildest people of India.

Nicolo Conti, the Venetian, early in the 15th century refers to nautes in rings and lines, and to girls having two sticks, which they struck against each other, as a pretty spectacle.

This dance I should imagine to have no connection with solar or planetary worship, the progression being unfixed, neither sunwise nor the reverse.

Diseases.—The Bhíls are a healthy race. They dread small-pox—for which they practise inoculation, at present rather avoiding vaccination—and cholera, as evidenced by their reverence for the Hindu deities, who are supposed to be the authors of these disorders. Cholera is not a common disease amongst them, but small-pox is very fatal. The remedy for everything is the actual cautery; few adults, few children, and even animals are without scars. Entozoa are not very common, although the Mínás, very unclean feeders, as far as my experience goes, appear very subject both to *Ascarides* and Tape-worm. Guinea worm attacks almost everybody. In the Indian Medical Gazette of March 1872, I published statistics of 3229 cases of the disorder. All the sufferers were admitted from the men of the Maiwár Bhíl Corps in the twenty-seven years ending December 1870, giving a yearly average of 11.95 or at the rate of 30.31 per thousand of strength; $\frac{1}{3}$ were admitted in the six summer months, $\frac{2}{6}$ in September and October, and the remainder in the cold months. The cause of this disorder is not definitely settled, but my impres-

sion is, that the germ enters by the skin, and is mainly due to the filthiness of the people, whose legs often remain coated for days with mud. This is also no doubt a principal cause of the prevalence of skin affection, although poor food and hardship here are powerful aids. The priests are the chief physicians, although most old men are supposed to know something about medicine. Roots and leaves of trees are used in various forms. Here follows a description of a few :

Kathár.—A tree, when 5 feet high used in medicine; if larger, of no value. Its root is bruised and applied to swellings about the jaws.

Paderí.—A tree from 12 to 15 feet in height, the moistened bark of which is applied to the part bitten by the Kálgandha snake.

Tinpatá.—A creeper with a tripartite leaf. The root in use locally for snake bite and swellings.

Emná.—A tree. The root used in bruises also, with wine and lime juice. If the blood in the wound coagulates, it is said to find its way out by natural channels. The smaller trees only in use.

Sát or *Bará Múlá*.—In fevers accompanied with dry swollen tongue and bad smell. Used to wash out the mouth,

Bhút Bhangrá.—The powder of a small shrub, to incised wounds, twice a day.

Kajerá.—3 to 4 feet high. In purulent tiger's wounds. Apply twice a day.

Jhamnát.—A broad thorny tree, 8 to 9 feet high. A piece of the root with a portion of *Kajerá* (with one knot only in it), once a day in cases of fracture. The limb must be bound. If given twice, two knots are formed in the bone.

Insanity is uncommon, perhaps unknown, as we should expect in a savage race with the mind rude and uncultivated and little to excite it. I have never seen a case of mania, and only one or two of dementia in old age. The Bhils recover well, though slowly, after surgical operations.

Dr. Mullen, in his report on the health of the Maiwár Bhil Corps for 1870, mentions that venereal affections are unknown amongst the people, and my experience agrees with his. Nothing could speak more favourably than this fact with regard to their chastity. Goitre is unknown.

Other Races in the Tracts.—The Bhils to the north and west touch upon the Mínás and Mhairs, and in some places dwell in villages inhabited by the former, gradually dying out as the plains of Márwár are approached. The Mínás, according to historical records, were later possessors of the plains than the Bhils. They still dwell in them, and are perhaps less pure, are more filthy in their habits and more treacherous, and have no very peculiar feature of skull as far as I can learn. They and the Mhairs still act as the Muhammadan historian says of *Ḳuṭbuddín*, "They were always shooting the arrows of deceit from the bow of refractoriness."

Country.—It will be only necessary here to describe the country sufficiently to illustrate my previous remarks, and to show how easily the Bhíl could preserve his individuality, and how difficult it would be for foes to dislodge him. The fact that in this very district their nominal masters, the Ránás of Udaipur, successfully resisted the Mughul Emperors and all the hosts of Hindústán, would explain the difficulty these Chiefs themselves would have in keeping the Bhíls in order. Important battles have been waged to the feet of the hills, at Chawn near the Debar Lake, at Chítor; but no host has ventured within the Tracts without loss or destruction. The Bhíls of Maiwár have their home in that portion of the state, denominated politically the Hilly Tracts, which is nominally under a native official, the Magra Hákim, who dwells on the outer face of the range leading south from the great trigonometrical station of Parshád, but practically for preservation of order under the Political Superintendent at Khairwára. The Bhíls are represented in many other districts, but they are here most distinct. The Bhíls of the Vindhya Mountains seem to differ somewhat in character from them.

The Tracts extend from Udaipur, south of Gujarát, to the west to the plain beneath Mount Ábú, to the east towards Bánswára, Nimach, and Par-tábgarh. The whole country, comprising the southern portion of the Arávali Mountains, is a wonderfully interlaced series of hills, alternating with defiles, with barely a valley, much less a plain anywhere. Streams pour down every ridge to feed the numerous rivers, branches of the Maihí, Sábarmatí, &c. None are navigable in the Tracts, being either too shallow, or having their rocky beds broken up by boulders and rapids; their courses are very tortuous, hence the roads or paths, which generally follow the channels of the streams, are continually crossing them. I will now briefly describe the main roads through the country, and first the one from Ábú to Khairwára, about 110 miles in length. After descending Mt. Ábú by the Rú-ki-Krishn Ghát, so named from a venerable shrine at the foot of the hill, a plain about five miles wide is crossed, and the district in the Arávalis known as the Bhákar, the home of Mína outlaws, is entered. This is left by a long well wooded, but most difficult pass, which laden camels can hardly cross, and Posiná on the triple border of Idar, Udaipur and the Mahí Kántá soon afterwards reached. Thence one stage to Kotrá the path traverses a plain, a few hills, and crosses many wide streams, much swollen in the rains. The scenery is here most magnificent. Kotrá, a permanent outpost of the Maiwár Bhil Corps, stands in a valley in the midst of rivers, not far from the homes of the Ogúná and Punarwa Chiefs. The next stage to Mánpur runs, for the most part, through a defile worn by a large stream, which is crossed about twelve times in as many miles; the jungle is very dense and the trees are of great size, especially a few remarkable banyans (*Ficus Bengalensis*). Some of the defiles are so deep as to be never illuminated

by the direct rays of the sun. Three or four huge dykes, like walls of masonry, parallel and close to each other, extend across the valley, and have the appearance of having been broken through by the river. In stage number two, the huge Som Ghát, with a torrent bed on one side, is traversed; from the summit a beautiful view of the wildest and roughest part of the district is obtained. The hills are covered with jangal, the bamboo, the true teak, &c., with a dense growth of underwood.

Through the third stage the path is very tortuous, the country more undulating; water is abundant, and the scenery more park-like. Bháwalwára, a Rájpút village, is now entered; and the fourth stage, a very varied one, with a pass or two of no great height, a winding road, a lake or two, numerous rivulets with rough boulders in their beds and a peculiar dyke, brings the traveller to Khairwára. This cantonment stands on the banks of a small stream in a valley, the hills adjacent are bare and rounded, the Dhák (*Butea frondosa*) flourishes everywhere, and presents a most glorious spectacle when in bloom.

The second road is the one which runs from Udaipur to Khairwára and thence to Gujarát. The whole of the track between the first mentioned places, about 60 miles long, passes through a similar but rather more open country than that on the Kotrá side. The villages of Rakaknáth and Jáwara merit a separate notice.

At the end of the second stage, Parshád, a defile leads to the plains of Chawnd and thence to the Debar Lake, the largest sheet of artificial water in India. Samblaji, or Samará, on the Gujarát side, until quite lately was only reached by an exceedingly rough road passing through what was called emphatically the 'nál'; here is a lake with a very ancient temple much resorted to by the Bhíls, especially at the time of the great winter fair. A good road, in such a district the best civilizer, is now almost completed all the way from Udaipur to Gujarát. Dúngarpur, the capital of the Ráwul of the State of that name, the chief of the Aháriá or more ancient branch of the Udaipur house, is fourteen miles from Khairwára, and is reached by a road passing through a district in which the Ber, or *Zizyphus jujuba*, flourishes in great luxuriance. I was much struck with this before reading in General Cunningham's *Ancient Geography of India*, that this part of the Peninsula (Idar) probably derived its Sanskrit name from this tree.

Geology.—The rocks are the same as those of the main Arávali range system, and are chiefly metamorphic. Capt. Dangerfield in a map attached to a paper on the Geological formation of this district gives the order of strata as follows, beginning to the south of Khairwára. 1. Sandstone. 2. Hornstone Porphyry (noticed at Khairwára). 3. Granite. 4. Gneiss. 5. Mica clay, chlorite slates (these about Jáwara), and again Granite at Udaipur. Blue and red marls with rotten clay stones are very noticeable near Khairwára and beyond Jáwara, at which places the rocks are very hard.

The general run of the longer ridges with the magnetic meridian, the nature of the rocks, and the observation of practical gold miners would indicate the presence of gold ; it has been found at Jáwara, the inhabitants of which place produce specimens of less valuable metals as the true one even now. The silver and lead mines of Jáwara are far-famed, and are, perhaps, the same with those mentioned by Pliny as existing to the east of Mons Capitalium—Ábú.—No others have been worked in this country in recent times, but local tradition points to a less remote period for the opening of these mines.

Many precious stones are presumed to exist in the hills, but no search is made for them, nor as far as I can learn have many been obtained of late.

In the Administration Report of the Ajmer Districts for 1873-4, an extract is given from a work on Ajmer,* describing the minerals and gems of the Arávalí, which summarises all then known of the mineralogy of the range. The emerald is said to be found near Náthdwará, the shrine of an incarnation of Krishna. Iron exists, also zinc and lead, in sufficient quantities to repay working.

Galena is the principal ore, but there are some valuable coloured ones.

Products.—Cattle are reared in large numbers. The forests, if properly conserved, would be of great value. The teak, if left alone, would grow to a large size. Indian corn is the only grain raised in large quantities.

The flora is rich and varied ; the fauna scarcely less so. Large game abounds in the hills, fish especially the ‘mahser’ swarm in the streams, and reptiles are well represented.

Meteorology.—The climate is not an unpleasant one. The average rainfall for twenty years was 26·01 inches, and the mean temperature of the year F. 78·98°. The hottest month was May, F. 93·22°. The coldest, January, F. 64·48°.

Ethnology.—Early in 1874, I undertook a systematic measurement of a large number of Bhíls, sipáhís in the Maiwár Bhíl Corps, with the following results :

The mean height of 128 males, with an average age of 25·89 years, (calculated as near the truth as records and appearance could make it) was 5 ft. 6·38 in. Of 129, the mean length of the upper extremity 31·56 in. (upper arm 13·81 in., lower 17·75 in.) ; of the lower extremity, 38·87 in. (thigh 18·71 in., leg 20·16 in.). The upper arm was measured from the head of the humerus to the inner condyle, the lower from the latter point to the tip of the middle finger ; the thigh from the anterior superior spinous process of the ilium to the inner condyle of the femur, the leg from the same point to the centre of the sole of the foot resting on the ground. The average length of 79 clavicles was 6·71 in., and as this bone and the hand are usually about the same length, we may look upon the Bhíls as a small-handed race,

* By Dr. Irving, Civil Surgeon of Ajmer.

as observation without actual measurements also points out. The mean length of 78 sterna was 6·84 in. Special measurements were made of the head and other portions of the frame.

Of the 129 men, not one reached the type or average, which may be regarded as a true one, as the means of separate twenties taken in the order of examination approaches for all measurements the means of the grand totals. This may not be deemed extraordinary when we remember that the very constitution of society requires that there should be a slight differentiation from the type. This of course is most noticeable in the expression of the countenance, but it no doubt exists throughout the body,—the type may of course be found amongst a larger number of men.

The Head.—The antero-posterior diameter of 129 heads was 7·21 in., the lateral 5·66 in., the depth from vertex to chin in eighty-one cases 8·05 in. The ratio of length to breadth was as 100 : 79·22, the true ratio—the means of averages of scores being almost the same. Taking the proportion of 80 to 100 as the dividing line, all above being brachy, all below dolicho-cephalic, the Bhil skull is but very slightly dolicho-cephalic, very different from the long thin walled crania of the pure Hindu. Again, as opposed to the latter, the parietal tuberosity is well marked, the occipital hardly at all. The face is orthognathic. A Bhil is generally very dark, his hair black, straight and long, his face smooth with slight moustache, rarely having beard and whiskers, eyes dark with the palpebral apertures limited in size, making the eye look small. The iris is sometimes grey, as in Gújars and other low caste Hindus. Chest, rarely hairy. Face large, wide, almost round. Forehead of fair height, rather more square than amongst Hindus; vertex of skull, flatter. In some cases, however, (almost exclusively where the men were of mixed race) the roof of the skull seemed to begin in the centre of the forehead, thus rendering the facial angle, measured in the ordinary way, appear large, and not affording a correct indication of cranial capacity. Eyelashes and eyebrows ample, bridge of nose broad and sunk, nostrils dilated very round, nose slightly retroussé, broad, clubbed at the tip, and rather more varied than the dead level organ of the Hindu, which, however well shaped, bears little indication of character.

Mouth large, lips thick, inexpressive, sensual, giving the impression that they were made merely to cover the teeth, which are large and coarse. Zygoma very large and salient. Cheeks full. Molar bones flat and prominent. Ears large and prominent, and very moveable. Jaws evenly hung, massive, lower square, large in proportion, angles square, large and widely separated.

Expression amiable, but timid. Long and strange habit, more than inherent race peculiarity, I believe to be responsible for many of the characteristics of the Bhil's head. He has been an outcast for ages, hunted by his neighbours, and so timid has he become, that even when he sees the men of his own tribe, soldiers in the Bhil Corps, passing peaceably through his district,

he flies at once to the highest hill for refuge, a prey to his own fears. The dilated large nostril, the moveable and prominent ear are very suggestive of distrust. His food is of the coarsest, the hardest Indian-corn, and to masticate this his teeth are all very large, the dentine of the very toughest and roughest description; the incisors are square, broad, fixed vertically in the gums, but are generally flat instead of sharp at the edges, bearing marks like those of the horse, approaching the molars in appearance. These teeth are also very large and strong, and to carry them of course there is the huge jaw, which necessitates large muscles, to accommodate which there must be wide and projecting zyzomatic arches, the beginning of a broad skull. It is quite possible, therefore, that the difference between the Bhíl and Hindu crania may have been produced by the long action of a different kind of food; measurement of the skull would therefore appear to give no certain proof that the races are distinct, but if the historical and philological differences are as marked, it would confirm them strongly. In the Vedas, the ancient inhabitants of India are spoken of as Dasyus or enemies; they are the goat-nosed, the noseless, the black skinned; they are taunted with eating raw flesh; and we may prove that there was some foundation for the expressions thus made use of in the case of the Bhíl, if he were what he is to-day. We have found that his nasal organ is ill-shapen, broad with large nostrils, a striking contrast with the nose of the Bráhmaṇ, the typical and perhaps only unmixed Aryan, for it has been stated that there are no Vaisyas or Kshatriyas of pure descent and few Sudras even, these having been unable to preserve their identity during the long sway of Buddhism. The Bhíls and aborigines generally, for those very reasons which prevented them from becoming a prey to the Aryan invaders (presuming them to be non-Aryan), namely their distance in the South, and their inaccessibility in the hills, were likewise enabled to resist the influence of the followers of Sákya Muni. The Bhíl is almost black, and with regard to his flesh-eating propensities hardly an abhorrer of anything, and it is considered I believe that the historical proofs of distinction are forcible enough, but the craniological and philological certainly are less so.

Amongst the men measured were some Grásiás and Mí nás. These could be at once told by their pyramidal long skulls, and are supposed to be hybrids.

Arms.—The Bhíls are not a long-armed race, and have no great muscular strength; nor are those movements, which require facility of manipulation, easily performed.

In the Mahábhárata it is mentioned that as a penalty for fighting against the royal Krishna, the Bhíls were condemned to lose the forefinger of the right hand, that they might never again enter into conflict with the friends of the hero (whom one slew, however); hence it is said they never use the forefinger in drawing the bow; but times have changed since then. I noticed, however, in examining their hands, that few could move the fore-

finger without the second, indeed the fingers appeared useless as independent members of the hand. This may no doubt be a mere result of their savage condition, which does not necessitate fine movements. In connection with this may be mentioned their apparent inability to distinguish colours, or count numbers—due alone to their want of words, to express themselves.

The Lower Extremities.—The Bhíl leg is fairly developed, best amongst the women—all are good walkers.

The measurements of circumference are for the neck, upper arm, chest, thigh and knee, in one hundred and twenty-eight cases, respectively inches 11.52—8.04—30.25—15.95—12.23; the averages of pelvis and leg respectively, inches 26.91 and 11.7. It will be noticed that the broadest part of the calf is not as in the case of most Europeans as well developed as the knee. The Bhíl does not grow up to the capacity of his bones, he is not sufficiently well nourished. Both chest and pelvis are small.

The mesaticephalic skulls are said to be those of the civilizers. Judging from this the Bhíl then must be capable of improvement, and all the care bestowed upon him shows that the remark is true.

Comparative Table of Bhíl and other Race Measurements.

RACE, CASTE.	Age.	Height.		CIRCUMFERENCE OF							
		Ft.	In.	Neck.	Upper arm.	Chest.	Pelvis.	Thigh.	Knee.	Leg.	
European, ¹	21	5	5.63	..	..	34.53	..	..	..	..
Castes below Baniá, ..	30	5 (²)	8.7	11.17	8.19	30.5	26.96 (²)	15.7	12.31	11.63 (²)	
Bhíl,	25.89	5	6.38	11.52	8.04	30.25	26.91	15.95	12.23	11.7	
Tibetan Tribes.	{ Amdoan, .....	..	5	8.5	..	Forearm 11.	37.	..	21.	..	15.5
	{ Horpa, .....	..	5	7.5	..	9.75	33.	..	16.75	..	13.75
	{ Gyarung, .....	..	5	3.	..	10.	35.5	..	18.75	..	14.
	{ Manyak, .....	..	5	4.	..	9.5	3.7	..	19.5	..	13.5
Ojísá.	{ Juangs 20,	31.25	5	1.5	12.38	9.75	31.75	..	17.5	..	..
	{ Búrians 20,	30.25	5	2.4	11.25	9.13	31.5	..	17.13	..	..
	{ Uriahs, all castes 20,	37.5	5	3.5	11.5	8.75	31.	..	16.	..	..

¹ From Liharzak's tables, many thousand cases in Vienna. ² 128 cases.

Comparative Table of Bilal and other Race Measurements—(continued).

RACE, CASTE.	LENGTH OF										CHEST REGULATIONS FOR RECRUITING, 1875.
	Upper arm.	Lower arm and hand.	Leg, upper.	Leg, lower.	Clavicle.	Length.	Breadth.	Depth.	Length.	Length to breadth of Head.	
European, .....	..	..	..	..	..	7.8	6.63	9.17	8.39	85.38	Sikhs, Pathans, &c.
Castes below Baniā,	13.75	17.81	18.6	19.83	7.	7.35	5.58	8.33	7.35	74.84	Do.
Bhil, ¹	13.81	17.75	18.71	20.16	6.71	7.21	5.66	8.05	6.84	79.22	Hindustānis, Hindus, Dogras, &c.
Amdoan,	12.	19.	20.	16.5	..	7.75	6.5	8.5	..	83.87	Do.
Horpa,	12.	17.75	19.	17.	..	7.75	6.	8.5	..	77.42	Lads, if growing.
Gyarung,	11.5	17.75	18.5	15.	..	8.	6.87	9.	..	85.87	Do.
Manyak,	11.25	17.25	19.	17.	..	8.	6.87	9.5	..	85.87	..
African (Kabili), ..	..	..	..	..	..	..	..	..	..	73.89	..
Todas, .....	..	..	..	..	..	..	..	..	..	72 to 75	..

(1) 128 cases. (2) 79. (3) 81. (4) 78; rest, 129.

Language.—A few specimens of songs of the Bhíls are appended, with some in the Míná dialect of Sirohí. In addition to illustrating the difference in disposition between the two people, they will serve as examples of their languages, the latter being evidently a rough form of Hindí, while the former, although understood (with difficulty) by a Bráhmaṇ of Jaipur, and as such classing with the coarser variants of this tongue, contains a large number of words and letters of non-Sanskritic origin.

It will be noticed that the Bhíl contains a majority of words in which the cerebrals ढ ढ, ढ ढ, ढ ढ, ढ dh, ढ ढ, with the ढ ढ and ढ dh changeable into dull r, (letters which in Sanskrit itself are probable Scythian) prevail. In some words, ल l changes to र r or ढ r, as in 'pílá' to 'pírá'; in others, च ch to ञ, as in 'chaláo' to 'saláo'—but these changes (as in the Míná 'Sirohí' to 'Hirohí', where s and h are permutable) exist in Máṛwáří, Gujarátí, &c. In Bhíl, as in these ruder forms of Hindí, the long vowels o, á, é (í), ú, are most used; kh and sh, kh and ch च, j and g, b and v or w, are generally permutable—h and s are also.

As far as my observation goes, the Bhíl uses most words from the language of the people next to him. His tongue, an unwritten one, varies therefore with the linguistic frontier, whether Gujarát or Máṛwár; he is able to pronounce English words with unusual clearness, a proof that in language he is singularly susceptible to outward influence, and that for him to have retained a distinct tongue, would have been impossible. Nevertheless as he converts into or adopts most readily non-Aryan forms, words, and letters, there is every reason to believe that he once had a Scythic or, at all events, a mode of speech which was not Sanskrit. It will be noted that the Míná, who is more connected with the dweller in the plains, has been linguistically more affected than the Bhíl. I append a few specimens of Bhíl and Míná names, as these no doubt change less than other words: female Bhíl names end in é long (í), the male of which would end in á and ó.

Vocabulary, Grammar, &c.

Man	bhábhá, ádmí, manák. <i>Plural</i> , háí ádmí.
Woman	bairí.
Father	átak, dájí, átá, báp, dádak. No plural.
Grandfather	dádak.
Mother	ái, má.
Sister	bahin, bahináí.
Elder sister	bái. Younger sisters are known by their names.
Boy	káuró, suró, sorá. Boys, súra.
Girl	káurí, surí, sorí.
Friend	gothíyo, guthíyo, haithí.
Enemy	bairí, berí.

Bull	dáhó. Cow, dáhí, gáé, go.
Devil	bhút. Female devil, churail.
Horse (clay)	garno. Stone horse, túthá, paráno, síro.
Calf	renṛú. Calves, renṛúá.
He-goat	bokarro, bakro. She-goat, chhálí.
Sheep	dobí, bhehí.
Dog	kútṛo, ú. Bitch, kútṛí.
Cock	kúkro. Hen, kúkṛí.
Cobra	háp.
Snake	kót.
Crow	kágro.
Squirrel	khalí, khárol, garúrí.
Hare	háho.
Fish	múthalí, másalú.
Deer, male	dolí, haran, harún.
Head	múd, münd, mátho, máthún.
Hair	wál, yár.
Eye	ánkh.
Ear	kán.
Tooth	dánt.
Hand	háth.
Foot	pog, paghan. } No plural.
Nails	nakh.
Arms	bán.
Knees	gúda.
Horns	hingdá.
Blood	lúi, lúhí.
Bone	hádká.
Leg	pallí, pag.
Thigh	háthal, pagní, háthor.
Sky	ábláo, abha.
Sun	dáro, vasí, súraj.
Moon	chánd, sánd, vasí.
Star	tará.
Water	páno.
Stone	páná, páno.
Vegetable	harno, bhájí.
River	náí, nadí.
Grass	sár, chár.
Way	wát.
Day	dúro.
Night	rátúr.

Tree	rúkhrar, rúnkhro.
Fire	bádí, deutá, dewatá.
Mountain	dúngar, magro.
House	ghar.
Well	kúra, kúó, náw.
Basket	kúndlí, húnchlo.
Bread	rota, roto.
Shoe	khayro, juṛo.
Bed	khátlo.
Dish	thamro.
Grain	dáná, náj.
Clothes	selrú, labra, katka, chíthrá.
Money	dúkrá.
Book	wahíro, puthí.
Flour	loṭ.
Salt	mítho, lún.
Bow	dhúní, kamtú.
Arrow	hariyo.
Red	rátro.
Blue	lilo.
Yellow	piṛá piṛo.
To hang	galwáhi.
„ lift up	hana.
„ throw	daṛná.
„ see	bhalná, juwíní.
„ run	dhámo.
„ walk	limdra, limdu.
„ find	jardhanú.
Good	hálúí, ekját, nagd, hán.
Bad	bodá, budú, khráp.
Warm	úno.
Cold	tharo, tar.
Great	moto.
Small	náplo, loṛo.
Behind	valte.
Now	ewán.
Near	tharmen.
Hither	immá.
Thither	parme.
One	ek.
Two	be.
Three	tin, taran.

Four	sár.
Five	páns.
Six	sái, sí.
Seven	hát.
Eight	áth.
Nine	nán.
Ten	do.
Twenty	ví.
One hundred	ho, pansví.

Pronouns.

I, mhú.	<i>masc.</i> , úmo.	} úmá.
	We, <i>fem.</i> , úmái	
Thou, tú.	You, túmá.	
He, ye ve.	<i>masc.</i> , vá.	} whí.
She, váí.	They, <i>fem.</i> , vái	
It, whay, vo.		

Comparison of Adjectives.

A good man	Háwú mának.	
A better man than that.	Waná se tajo	} hai.
	„ ek zát	
Best man	Son ek zát	} hai.
	nagd	
	Ye mának bejah haglah.	

Verb.

I give,	Mhú álún.
I gave,	Mhú aldeda.
I will give,	Mhú albo hún.

No other tenses.

Sentences.

What are you doing ?	Túmá kúnkro ho ?
Go there,	Parne jawájú.
Come here,	Im } áo. Tumá awajú.
	Inja }
Sit down,	Behjí.

Are you well?	Túma háwú ho?
I am well,	Mhú háwú húi.
Are you hungry?	Túma bhúkhjá ho?
To come,	A'wún.
Come,	A'yo, áyún.
I will come,	Mhú áwe.
Thou wilt come,	Tú áwe,
He will come,	Ye awe he.
She will go,	Ve or pelí jahe.
They will go,	Vai pelá jáhe.
„ (women) will go,	Pelí jáhe.
We „ „ „	Ūmai jáha.
To run,	Dhám vú.
Run,	Dhámo.
I will run,	Mhú dhámhún.
They will run,	Va dhámhe.

Names.

Bhíl Males.	Bhíl Males.	Bhíl Females.	Míná Males.	Míná Females.
Káná. Dhanjí. Khánjí. Húkra. Jaglá. Mania. Vajía. Lálá. Dalá. Khemá.	Rúplá. Khatú. Bálá. Pemá. Umrá. Púnjá. Hámjí. Hírjí. Manjí. Mandrúpá.	Kehrí. Lálí. Jámlí. Manglí. Khátrí.	Urjan. Dingá. Chátrá. Chotú. Bírmá. Harjía. Barmálá. Málá. Zálam. Govindá. The names of gods common.	Phatí. Bhúrí. Deo. Kaní. Jánkí. Rúkma. Udí. Shání. Lálí. Jámrí. Sábo. Kishní. Búli. Pání. Biblan. Korí.
Habjí. Mangliá. Jewá. Mogá. Húklá. Kánjí. Bírjí. Homá.	Daulá. Sabjí. Nathá. Ratwá. Kúrá. Goklá. Kúberá. Kherá.	All these names, if the í be changed to á or ó, become male. Conversely, the male become fe- male.	Sálgái. Rákhá. Bhojía. Nánjí. Harlá. Panjía. Sheolá.	

Amongst Mehtars, Gújars, and other low castes, a few of these names, or some like them, are found, but more often the people are called after a god.

The Song of a Bhil in which he explains to his Uncle Dolá the approach of the British, their power, and wealth, and asks whether he shall join them or not at Khairwára, their Head Quarters.

Ugyañi dhartí jú tarkí áwelá, Dolá kákájí.	Oh ! Uncle Dolá, the Turks are coming from the East, Uncle Dolá.
Hú amwáre tháre áwílágo, Dolá kákájí.	They have arrived on the banks (of the Sóm river), Uncle Dolá.
Kake áyáñko pařáw kare, Do.*	And have halted there, U.*
Lílá píra tanbúřa tañáwe, Do.	And pitched their variously-coloured (blue and yellow tents), U.
Súná ke ríkhúťi edham káráo, Do.	And have made their golden tent-pegs, U.
Rúpá ke ridúre kesáwáo, Do.	And stretched their ropes of silver, U.
Líláje pírá tanbúřá tanwáo, Do.	Raise the coloured tents, Uncle Dolá.
Yadre paroře nagárán báge, Do.	Their drums are beating in the drum house, U.
Ehañ tháko pařáwe útháwe, Do.	From this place strike their camp, U. (<i>i. e.</i> , if you do not approve).
Ke fojañ wářo laskar sálo áwe, Do.	Oh, a very great army is coming, U.
Dhúñdhro dhúñdhrore khere lo úře, Do.	And is raising dust like the morning fog, U.
Uggo súraj nílogáñ khójáe, Do.	Which obscures the sun, U.
Gúře lájí kheriá úře, Do.	The horses are raising a cloud of dust, U.
Gúře lájí dhúmar ramti áwe, Do.	The horses, leaping and jumping, come, U.
Unťarlán to gágartán áwe, Do.	Camels grumbling come, U.
Háthírán to halá áwe, Do.	Many elephants are coming, U.
Áwílágo khákhri áne sere, Do.	They have arrived at the border village, U.
Khánkhri áno rájánátho jáere, Do.	Having arrived on the border, the Rájá has run away, U.
Jakhere jáhoje jákhare bhágo, Do.	If you do not fight, you also must run away, U.
Rastere áwúje máre máreñge sálú, Do.	They are coming and will kill you on the road, U.
Fojař lípri áni jaga bhářo, Do.	The army has halted, go to another place, U.

* Do. for 'Dolá kákájí'.

* U. for 'Uncle Dolá'.

Foṛaṛ lí topaṛ se ráwraṇ bháṭraṇ, Do.	The army will hált on the bard's ground, U.
Ketrán thán ko paṛáwene kare, Do.	They will not halt elsewhere, U.
Lílá píṛa taṇbúṛá taṇáwe, Do.	Putting up the coloured tents, Uncle Dolá (<i>i. e.</i> , if you approve).
Soná ke ríkhúṭí ekhe áwe, Do.	Preparing the golden tent pegs, U.
Rúpá ke rídoṛe taṇáwe, Do.	Stretching the silver ropes, U.
Unṭarlán pídhání Gangá bháro, Do.	They are bringing much Ganges wa- ter on camels, U. (proving their wealth).
Unṭarlán píḍha to píhe ráwraṇre- ṭan, Do.	The bards are shouting on the camels, Uncle Dolá.
Háthírán pídhání jagá bháro, Do.	Shew a place for the elephants, U. (if you do not run).
Háthírán go píhe ránránretán, Do.	A separate place for elephants, U.
Goṛelá pídhání jagá bháro, Do.	A separate place for the horses, U.
Goṛelá píhe ránránretán, Do.	Shew the place, o rájá, U.
Rawá gajelán dasṛí gáere, Do.	Prepare for all the other animals, U.
Gánṛí áno rájáná gejá ere, Do.	The Rájá of Gánṛí has fled, U.
Rágáre náhene rání náhe, Do.	The rájá and rání have fled, U.
Ráṇíre náhene báníe náhe, Do.	The queen and merchants have fled, U.
Mathere dupalá nesorí enáhere, Do.	Every body with his property on his head has run away, U.
Báreṛe barasní khaṇṇí mángere, Do.	They require a camp for twelve years, U.
Ter barasno dhúmo mángere, Do.	They want thirteen years' tax (that is in the twelve years), U.
Nakhere náhone nakhere bhágo, Do.	If you do not agree (to pay the tax), run away, U.
Dhúmore bharone pásáre pharo, Do.	If you can give the tax, return (in place), U.
Kharní bháro to pásare pharore, Do.	The camp is fixed, then return, U.
Kharni bharání natháre pás, Do.	If you do not agree, do not stay, U.
Kharníre barso to pásre pharso, Do.	If you agree to the presence of the camp, then return, U.
Khaṛake khaṛake jak to áwe, Do.	From village to village conquering they come, U.
Khaṛak máhe to khaṇṇo jhagro báge, Do.	Opposing villages are forced with the sword, U.
Jawás men go dolá bhúmiá báje, Do.	In Jawás lives the Ṭhákur Dolá (the owner of the soil), U.

Hūṇ to māre dolá gúwájúre, Do.	What I have seen, I have told, U.
Kharake kharke jak to áwe, Do.	Having beaten the villages on the road, they are coming, U.
Khairwárá mahe kúnre rágá báje, Do.	Who is living in Khairwárá, U. ?
Khaṇṇo go bhágone paráw kará, Do.	Take your sword or fly, U.
Khairwárá mēñ aṭhako paráw ne kare, Do.	If you fly, do not stay in Khairwárá, U.
Jawás máthe bhúmí ká rájá báje, Do.	In Jawás rules the lord* of the soil, U.
Jawás máthere dolá ṭhákori báje, Do.	In Jawás rules Dolá Ṭhákur, U.
Khairwárá mahe jáe kare bhárove, Do.	If you agree, go, prepare a home at Khairwárá, U.
Lilá ne pírá tanbúrá taṇáwe, Do.	Raise the coloured tents, U.
Soná ke.ríkhúṭí gharwáro, Do.	Knock in the golden tent pegs, U.
Rúpá ke.rídore khesáyó, Do.	Pull the silver ropes, U.
Jawás máthe kúnre bhúmíá wájé, Do.	In Jawás what Lord of the soil rules, U. ?
Jawás máthe dolá ṭhákori báje, Do.	In Jawás lives Dolá Ṭhákur, U.
Kharak máthe khaṇṇo magro báje, Do.	In the village is a hill fort, U.
Khaṇṇore bhágone paráw kanrove, Do.	Fly to the fort and stay there, U.
Jehán thako bhúrí ote báje, Do.	In his own lands he is ruler, U.
Jehán thako paṛáye ne kare, Do.	If you go there, no one can hurt you, U.
Thúṛí ká máregá gánegúere, Do.	A small place is necessary for me, U.
Jehán thakí kí jágá barí lídí, Do.	Prepare a good place in his land, U.
Khaṇṇore bhágáne paṛáw kí do, Do.	Why do you flee? halt there, U.
Bhúriān to banglá lege, Do.	The English have houses everywhere, U.
Bhúriān aprágí ne báje, Do.	The English have left no place, U.
Bhúriān koine gere māṇrawe, Do.	The English to this day have not taken his village, U.
Ewáre nokarí maṛáwe, Do.	Go there and become his servant, U.
Bhúriān ekí kánbále, Do.	The English are one caste, U.
Búgal báje nokari sále, Do.	When the bugle sounds, work begins, U.

* The Jawás Chief was pensioned with a view of obtaining his aid in recruiting amongst the Bhils.

Te áge kór nokarí ne sále, Do.	No other service is like theirs, U.
Málwá náthe kawáj karwáore, Do.	In Malwá is also held a parade, U. (The Málwá Bhíl Corps.)
Hawá pór din saṛí gasore, Do.	At 10 o'clock go visit them (<i>i. e.</i> , after parade) U.
Dolá káká bár bethíne gáore, Do.	Uncle Dolá, do you stay or go?
Khalak naren núririāṇ pharangí, Do.	The English are everywhere masters, U.
Náwre útaríne bhúriāṇ áwe, Do.	The English come in ships, U.
Húngo máre dolá júwáj are, Do.	I am speaking, but you are not answering, U.
Dariá máthe náwe salávú, Do.	The ships come on the sea, U.
Náwe máthe gúrelá úgáro, Do.	They put their horses in the ships, U.
Náwe máthe háthiṛ úgáro, Do.	They put their elephants in the ships, U.
Náwe máthe phojar lí úgáro, Do.	They put their army in the ships, U.
Havá kháwa bairíone báje, Do.	They blow their music, do not beat, (as with drums), U.
Dariá máthe náwe áiyeníre, Do.	A ship full of arms on the sea is coming, U.
Húṇḍarí sálere bájene nawe salere, Do.	Hindu soldiers with music also are in the ships, U.
Nawe útarí ne bhúriāṇ áwere, Do.	Having landed, the English are coming, U.
Húṇ to máre kharak gúwája ere, Do.	I have only a sword, U.
Dola káko ṭhákori bári baithene jáere, Do.	Uncle ṭhákur Dolá go see and think, U.

The same in Devanágari.

उमयणी धरती जु तरकी आवेला दोला काकाजी
ऊ अमवारे ठारे आवीलागो दोला काकाजी
कके अ आयांको पड़ाव करे दोला काकाजी
लीला पीरा तंबुड़ा तखावे दोला काकाजी
सुना के रोषुटो अधम काराओ दोला काकाजी
रुपा के रीदुरे घेसावाओ दोला काकाजी
लीलाजे पीरा तंबुड़ा तखावाओ दोला काकाजी
यदरे परोड़े नगरां वागे दोला काकाजी
अहां ठाको पड़ावे उठावे दोला काकाजी

के फौजां वारो लसकर सालो आवे दोला काकाजी
 धुंधरो धुंधरोरे घेरे लो उड़े दोला काकाजी
 उगगो सुरज नीलोगां घोजाये दोला काकाजी
 गुड़े लाजी घेरीयां उड़े दोला काकाजी
 गुड़े लाजी धुमर रमती आवे दोला का०
 उंटड़लां तो गांगड़तां आवे दोला काकाजी
 हाथीड़ां तो हला आवे दोला का०
 आविल्लागो घाघरी आने सेरे दोला का०
 घांघरी आनो राजानाठो जाअरे दोला का०
 जघेरे जाहेजे जाघेरे भागो दोला काका०
 रसतरे आवुजे मारे मारेगे सालु दोला का०
 फोजड़ लीपड़ी आनी जगा भारो दोला का०
 फोजड़ ली तोपड़ से रावरां भाटड़ां दोला का०
 केत्रां ठां को पड़ावेने करे दोला का०
 लीला पीरा तंबुड़ा तणावे दोला का०
 सोना के रोपुटी ओघे आवे दोला काका०
 रूपी के रीदारे तणावे दोला का०
 उंटड़लां पीधानी गंगा भारो दोला का०
 उंटड़लां पीधा तो पीहे रावरारेंटां दोला का०
 हाथीड़ां पीधानी जगा भारो दोला का०
 हाथीड़ा गो पीहे रावरारेंटां दोला का०
 गाड़ीला पीधानी जगा भारो दोला का०
 गाड़ीला पीहे रांवरारेंटां दोला का०
 रवा गजेलां दसड़ी गाअरे दोला का०
 गानड़ी आनो राजाना गेजा अरे दोला का०
 रागारे नाहेने रांणी नाहे दोला०
 राणीरे नाहेने वांणीअ नाहे दोला०
 माथेरे दुपला नेसोरी अनाहेरे दोला०
 बारेरे बरसनो घंणी मांगे दोला का०
 तेर बरसनो धुंमो मांगेरे दोला का०
 नघेरे नाहेने नघेरे भागो दोला का०

धुमारे भरोखे पासारे फरो दोला का०
 घरणी भरो तो पासरे फरोरे दोला०
 घरणी भरानो नथारे पास दोला०
 घरणीरे भरसे तो पासरे फरसे दोला०
 घड़के घड़के जक तो आवे दोला०
 घड़क माहे तो घांड़े मगरा वागे दोला०
 जवास मे गो दोलो भुभीआ वाजे दोला०
 ऊं तो मारे दाला गुवाजउरे दोला०
 घड़के घड़के जक तो आवे दोला०
 घेरवाड़ा महे कुणरे रागा वाजे दोला०
 घांड़े गो भागोने पड़ाव करा दोला०
 घेरवाड़ा में अठाको पड़ावे ने करे दोला काका०
 जवास माथे भुमी का राजा वाजे दोला०
 जवास माथेरे दोला ठाकोर वाजे दोला०
 घेरवाड़ा महे जाअे करे भारोरे दोला०
 लीलाने पीरा तंबड़ा तणावे दोला०
 सोना के रोघटीआं घड़वारो दोला०
 रूप के रीदोरे घेसायो दोला०
 जवास माथे कुणरे भुमीआ वाजे दोला०
 जवास माथे दोलो ठाकोर वागे दोला०
 घड़क माथे घांड़े मगरा वागे दोला०
 घांड़ारे भागाने पड़ाव कणरीरे दोला०
 जेहां थको भुरी आते वागे दोला०
 जेहांथको पड़ाये ने काड़े दोला०
 थुड़ी का मारेगा गानेगुअेरे दोला०
 जेहींथको की जागा वरी लीदी दोला०
 घांड़ारे भागाने पड़ाव की दो दोला०
 भुरीअं तो बंगला लेगे दोला०
 भुरीअं अपरागी ने वागे दोला०
 भुरीअं कोर्दने गेरे मांड़वे दोला०
 अवारो नेकरी मड़ावे दोला का०

भुरीअं एकी कांवाले दोला०
 वुगल वागे नेकरी साले दोला०
 ते आंग कोर नेकरी ने साले दोला०
 मालवा नाथे कवाज करवा ओरे दोला०
 हवा पोर दिन सड़ी गसारे दोला०
 दोला काका बार वेठीने गाओरे दोला०
 धलक नरेन नुरेरीअं फरंगी दोला०
 नावरे उतरीन भुरीअं आवे दोला०
 ऊंगो मारे दोला जुवाज अरे दोला०
 दरीआ माथे नावे सलावु दोला०
 नावे माथे गुडीला उगारो दोला०
 नावे माथे हाथीड़ उगारो दोला०
 नावे माथे फोजड़ी उगारो दोला०
 हवा घावा वैरीआने वाजे दोला०
 दरीआ मांथे नावे आयेरणीरे दोला०
 हंदरी सालेरे वाजेने नावे सालेरे दोला०
 नाव उतरी ने भुरीअं आवेरे दोला०
 ऊं तो मारे षड़क गुवाजा अरे दोला०
 दोला काको ठाकोर बार बैठेने जाअरे दोला०

Song of a rich merchant Atúji Maṭúji on pilgrimage to the Jain shrine of Rakabnāth, near Khairwār.

Atúji Maṭúji mārī ramtīre gāṇṇī awegī.	Atúji Maṭúji is coming with me from Gujarāt.
Alīhaṇ jīsaṛ kore khúdā wo mārī ramtīre gārī awe.	Make a good road, he is coming with me.
Mārī ramtī gārī áwe kálere kesarī ámārī ramtīre, &c.	To the Lord of Saffron, he is coming with me.
Atúji Maṭúji mārī ramtī gārī áwe.	Atúji Maṭúji is coming with me.
Ágere saláwoke mārī ramtīgārī áwe.	Go before, he is coming &c.
Samrájī ní wáté mārī, &c.	In the Sámblajī (a temple) road he is.
Ágere saló mārī, &c.	Go before he is, &c.
Motere parūre mārī, &c.	At three o'clock at night, &c.
Bāṇswārā mārge mārī, &c.	In the Bāṇswārā road, &c.
Lībojī bhīmogīre mārī, &c.	The heads of Līboj and Bhímoj are coming, &c.

Dápre súkáwo mári, &c.	Pay the tax and guide, &c.
Húnto va vasíne bhetwájíú mári, &c.	I am going to worship at Rakabnáth, he is, &c.
Atújí Matújire mári, &c.	Atújí Matújí is, &c.
Agere salávo mári, &c.	Go before, &c.
Dápsú ká wáre mári, &c.	Pay the guide, &c.
Vavasine bhetwágá úre mári.	I am going to worship, &c.
Ho rúpía rúkrá álore mári.	Give a hundred rupees in cash, &c.
Khairwára já máro mári, &c.	In the Khairwára road he is, &c.
Sálire bhisábhís mári, &c.	In the middle of the way, he, &c.
Kágdar wára márge mári, &c.	In the Kágdar road, he is, &c.
Daṇre súra vo mári, &c.	Pay the guide, &c.
Ho rúpía rúkrá álore mári, &c.	Give a hundred rupees, &c.
Hañ kó gári hankore mári, &c.	Pay the cart hire, &c.
Júojí huṅgo darsan karvá gáu mári, &c.	Look I am going to worship.
Sámragí jí vate re mári, &c.	In the Sámbhlají road, &c.
Kesriane goṛe mári, &c.	Before the Lord of Saffron, &c., (Rakabnáth).
Darsan ne kí dāp mári, &c.	Having worshipped, &c.
Paṛáwe útáro mári, &c.	Shew the encamping ground, &c.
Nawe notore alo mári, &c.	Go into the new Serai, &c., (at Khairwára).
Jahán paṛáw karo mári, &c.	Half there, &c.
Paṛáwne kí do mári, &c.	I have halted there, &c.
Vávasíne bhetṛe go mári, &c.	We have worshipped* at Rakabnáth.

The same in Devanágari.

अटुजी मटुजी का गीत ॥

अटुजी मटुजी मारी रमतीरे गांड़ी आवेगी
अलीहं जोसड़ कोरे घुदा वो मारी रमतीरे गाड़ी आवे
मारी रमति गाड़ी आवै कालेरे केसरी आमारी रमती गाड़ी आवे
अटुजी मटुजी मारी रमती गाड़ी आवे
आगेरे सलावेके मारी रमती गाड़ी आवे
समराजो नी वाटे मारी रमती गाड़ी आवै
आगेरे सालो मारी रमती गाड़ी आवे
मोटेरे परुड़े मारी रमती गाड़ी आवै

* Merchants and seths (bankers) often travel with an immense following to this great shrine.

वांसवाड़ा मारगे मारी रमती गाड़ी आवै
 लीबोजी भेसोगीरे मारी रमती गाड़ी आवै
 दाणरे सुकावो मारी रमती गाड़ी आवै
 हं तो वावसीने भेटवाजीउ मारी रमती गाड़ी आवै
 अटुजी मटुंजीरे मारी रमती गाड़ी
 आगेरे सत्तावो मारी रमती गाड़ी आवै
 दाणसु का वारे मारी रमती गाड़ी आवै
 वावसीने भेटवागा उरे मारी रमती गाड़ी आवै
 हेा रूपीआ रुकड आलिरे मारी रमती
 घेरवाड़ा जा मार मारी रमती गाड़ी
 सालीरे भीसाभीस मारी रमती गाड़ी आ
 कागदर वारा मारगे मारी रमती गाड़ी आ०
 दाणरे सुरा वो मारी रमती गाड़ी आवै
 हेा रूपीआ रुकडा आलिरे मारी रमती गाड़ी आवै
 हांको गाड़ी हांकोरे मारी रमती गाड़ी आवै
 जुओजी जंगो दरसण करवा गाउ मारी रमती गा.
 सामरागी जी वाटे रे मारी रमती गाड़ी आ०
 केसरीआने गोड़े मारी रमती गाड़ी आ.
 दरसण ने की दां मारी रमती गा.
 पड़ावे उतारो मारी रमती गा.
 नवे नोतीरे आलो मारी रमती गा.
 जेहीं पड़ाव करो मारी रमती गाड़ी आवै
 पड़ावेने की दो मारी रमती गाड़ी आवै
 वावसीने भेटोरे गओ मारी रमती गाड़ी आवै १

The Song of a Mína woman to her Lover.

Hálene Abúre jáiyán Mánsi.	Go, O man, to Abú.
Abúre nasarti rá mára pagrá dhújan lágá.	Going up Abú, my limbs tremble.
Hálene Naki náwa jáyien dorá káng-si bhúlaayí jire dostdárí.	In bathing in the Nakí Lake,* I forgot my hair ribbon and comb, oh friend!

* The Nakí Lake is on Mount Abú.